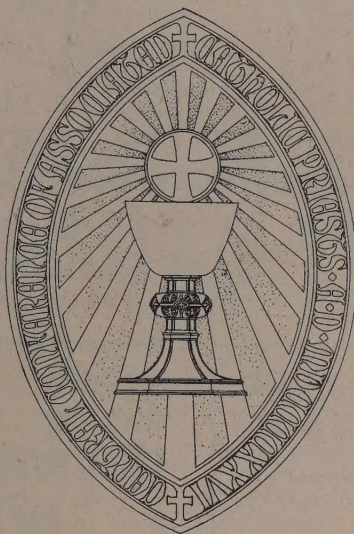


The Holy Cross Magazine



CORPUS CHRISTI ISSUE

June, 1949

Vol. LX

No. 6

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single Copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered as second-class matter at the
Post Office at West Park N. Y., un-
der the act of Congress of August 24,
1912, with additional entry at Pough-
keepsie, N. Y.

Publication Office:
231-233 Main St., Poughkeepsie, N. Y.

Requests for change of address
must be received by the 15th of the
preceding month and accompanied
with the old address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

CONTENTS

Mass-Man or Eucharistic Man?	143
<i>Julien Gunn, Jr., O.H.C.</i>	
Sonnet	147
<i>John Donne</i>	
"Blessed, Praised and Adored"	148
<i>David K. Montgomery</i>	
Corpus Christi	154
<i>Evelyn Underhill</i>	
Richard Hurrell Froude and the Oxford Movement	155
<i>Lawrence R. Dawson, Jr.</i>	
Santa Barbara	160
Book Reviews	161
Intercessions and Notes	164

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The Holy Cross Magazine

June



1949

Mass-Man or Eucharistic-Man?

By JULIEN GUNN., JR., O.H.C.

DURING the recent war a heavy industry was moved into a small English town of about five hundred people. Over night the population was swollen to sixty-five thousand. Among these people there were working two religious groups and the Communists. At the Anglican parish church there were a thousand communicants, the Roman Catholics claimed five hundred and the Communists the same number. There was no Nonconformist work. The rest of the population remained unresponsive to any transcendent ideas. When a survey was made of the people's interests they were found to be, in order: sex, cinema (movies), dog racing and "the pools" (numbers racket.)¹ In the United States about half of the population has gone on record with the national census as not being even nominally connected with any religious group. This section of population in our western civilization has received the title of mass-man. Without any deep cultural or spiritual roots, with practically no objective moral standards, the mass-man

represents a dangerous leaven in society.

What is the origin of the mass-man? Perhaps it is safe to say that this is two-fold: the advent of industrialism and the philosophy of materialism. At the close of the eighteenth century we have the invention of power driven machinery and through the perfecting of these means of production during the last century and a half great numbers of men, women and even children have been attracted to urban centers to run machines producing great quantities of cheap commodities. This technical advance although bringing goods which had hitherto been luxuries to millions at amazing low prices also depersonalized the workers by making them but animated cogs in production.

Coupled with this there came the flowering of a philosophical and ethical system which had its roots far back in the ground of early modern European history. Man and not God was the center of creation and all moral reference was to his needs or desires. The destiny of man was to be found in the temporal sphere alone. Evolution and the

¹The author is indebted to Dom Gregory Dix for this account.



BUST OF THE CHILD CHRIST
By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

doctrine of progress became the great dogmas of the modern world and to doubt the truth of them was to bring the scornful cry of: obscurantist. Not only was theism as such discarded, but the objectivity of good and evil, right and wrong were called into question. Morals both public and private gradually became matters of expediency rather than inherent principles of life and thereby not only the Christian but the Classical heritage of western civilization was disavowed.

Again in politics there came a shift in emphasis: whereas with the burst of fervor in liberty at the close of the eighteenth century men were produced who had great sense of responsibility and initiative, the masses began to look upon liberty as a right which granted protection in the irresponsible pursuit of individual desires. Indeed Mazzini, the great Italian statesman of the nineteenth century lamented the fact that rights rather than duty had been the ruling factor in democracy.²

Thus it is seen that in our time the mass-man is not only divorced from his relation to the soil with its ever present reminder that

man has dependence on nature and a need for working in harmony with her, but a illusion has come in that nature exists to be exploited and brought into subjection without reference to natural law. Spirituality and moral values are reduced to such relativity that expediency and profits become the only criterion of action. Government is looked upon as the insurance agent to guarantee comfort and security with the minimum of responsibility of the citizen.

How has the mass-man prospered under these conditions? His livelihood being governed by the goods he produces, he has become dependent upon the output of commodities. If the markets are good he is assured of employment and steady wages; if there is economic depression he becomes the victim of unemployment. Instead of following the rhythm of nature to which he had to accommodate himself, he is now determined by the rhythm of the production cycle.

The advent of the machine has made for impersonal relationships in industry. Usually the management is a large system involving many departments and offices, often at a distance from the factories. Furthermore the ownership is represented by a great number of stockholders who may live all over the country. The organization of labor is now undergoing a similar process and the workers are represented by union committees and heads who have little or no personal contact with the individuals whom they represent.

Thus the mass-man has become a cog in the vast machine of production. With impersonal business relations and great lack of insight into a future which he cannot plan for, he has developed a sense of futility and often a feeling akin to terror at the meaningless system in which he is involved. Consequently much of his life outside of work is governed by the desire to escape from his plight. This probably plays a part in the mass popularity of baseball. There is a game or a series of games to be played. There is order and cooperation which has a definite beginning, purpose and end. One can watch a game or listen to it broadcast on the radio. In the batter striking a ball and running for home base, the spectator lives vicariously and ex-

²Reginald Tribe, *The Christian Social Tradition* (London: S.P.C.K., 1935), p. 198.

periences, perhaps unconsciously the feeling of accomplishment. Again movies do the same thing, but on a more obvious level. The audience lives through the experiences of romance or heroism and finds release or escape in what is often an unreal or immoral solution of the problems of life. The popularity of "animated cartoons" illustrates the flight motive admirably. A small creature is pursued by a large one which the intended victim succeeds in outwitting or possibly harming in the end. The theme is practically the same in each production, but the delighted hum of expectancy which comes from the audience when the announcement of the feature is flashed on the screen shows the well-nigh constant appeal of the subject.³ The popularity of mystery stories points to the desire for the solution of problems in an ordered and easy manner. Finally sex itself is divorced from its natural function and owing to the false stress it is given in popular fiction and in the movies it becomes a means of escape.

This dehumanization of the mass-man has left him the prey of mass movements such as national socialism as in Germany or Communism. A climatic low-pressure area is going to be filled by violent storm winds. Similarly the low-pressure area in which the mass-man lives invites the ingress of violent social movements. It is not an accident that Nazism in Germany seized the imaginations of people hungering to be taken hold of by a movement which had a program and purpose, simply because they lacked any. That such a demonic movement should have taken hold of them was the result of there being no transcendent spiritual or moral standards which could effectively warn the people against the evil they were about to spouse.

Although the mass-man came into existence in the interest of increasing beneficial production, much the opposite takes place. Consumption does not take place as rapidly as production, unemployment or ruthless economic strife ending in wars takes place in order that markets may be gained. In the end the mass-man finds himself totally mobilized not for production but for de-

struction. The Tower of Babel becomes a reality in the modern world when secular achievement defeats itself. Materialism destroys materialism.

Over against the mass-man there stands the convinced Christian, one who having the gift of new life in Christ takes to heart the obligation that has been laid on him. That life is not easy for he is in the world but not of the world. He is an integral part of sinful society and is influenced and conditioned by that membership. Often he must be party to what revulses his sensitivities. More often he finds that in making a decision which involves his social activity he must choose between the lesser of two evils. Furthermore the course of action is not always clear and he must feel his way along. Social, economic and political injustices may weigh on his conscience, but the dilemma he can never avoid.

He cannot lose heart, to do that is to deny the providence of God who took the initiative in his redemption. He knows that God assumed human nature and came to earth in order that he might reclaim all creation to Himself. The sordid spectacle of sinful so-



BUST OF ST. JOHN THE BAPTIST
By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

³For this point the author is indebted to Erich Fromm, *Escape from Freedom* (New York: Farrar & Rinehart, Inc., 1941), p. 132.

ciety did not force God to take a course of redemptive action from afar, but within the sphere of history He operated. "For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."⁴

It was God clothed in our human nature who won the battle against sin, Satan and death. In the robe of mortal nature God incarnate won for us the reconciliation and paid the price of sin. In perfect obedience to the Father in all situations He merited forgiveness for us and restored man to a new relation to the Father. The Cross proclaims the fact and the Resurrection makes clear that the offering is acceptable to the Father. Having ascended into heaven the Son continually pleads the merits of the Cross forever to the Father and through that human nature which the Son shares with us we have access to the throne of the Almighty.

It is through the Eucharistic Sacrifice enacted on our altars that the redemptive action is applied to those on earth. We offer, God consecrates by means of His appointed representatives and the faithful receive back those gifts which they have offered, now charged with the life of the God-Man. Indeed, the Christian who partakes of the Bread of Heaven is the Eucharistic-man.

First of all Eucharist means thanksgiving, thanksgiving for the grace which is already operative and which will in God's good time reconstitute all creation. Secondly Eucharistic life means thanksgiving for the role God has given us to play in bringing about this reconstruction. In penitence, yet in thanksgiving and adoration he approaches God's table to plead on behalf of the world which neglects or refuses to recognize its relation of God the Creator, Sustainer and the Purpose of all things.

The Eucharistic-man exercises stewardship. God has placed him over inanimate and non-rational beings as lord and priest and he has his office to fulfill. He cannot be prodigal in his treatment of the things of nature which have been given over into his care, and yet how often have Catholics been unthoughtful of the proper use of the soil.

That grains of wheat and grapes which make up the elements to be offered at the altar, the hands of the priest should be the reminder that the Eucharistic-man in the congregation has a responsibility for the production of the soil. But the oblations at the altar are not offered in their natural state. Grain and grape have been made into bread and wine; they have gone through a process in order that they may be used according to the ceremonial mandate of the Church. This illustrates to the Eucharistic-man that he has responsibility for the manufacture of raw materials into the finished products. He bears a responsibility for the right means of production. Although the Church cannot have an agricultural and industrial program set forth as hers officially, nevertheless she lays down the principles upon which Christians should base their actions in dealing with the problems of these orders.

Too often the services of the Church are looked upon as pious exercises whereby the faithful are withdrawn from the cares and toils of the world. In the quiet of the church they escape from the noise and confusion of life outside and contemplate the ordered worship of the sanctuary without reference to life. Devotion is individualistic and without reference to the problems besetting the world and the fact that redemption means reclaiming life in all its departments is overlooked; salvation is seen in withdrawal.

There offered on the altar is bread and wine. They represent the offering of the life of the priest who celebrates the Eucharist and the congregation which joins in the offering. But that is not all. The grain which makes up the Host grew somewhere in the Middle West. Men planted it and harvested it when ripe. The machines which reaped and threshed the wheat were manufactured by other men. The wheat was taken to grain elevators, afterwards it was sold to mills and there ground into flour by other men. Some of the flour was bought by sisters who made the altar bread with irons made by other men. A similar history might be told of the background of the wine. All this labor is offered at the altar to be consecrated to God. Those men and women who worked towards producing the communion elements were in

⁴II Corinthians 5:21.

most cases quite unconsciously involved in series of processes which produced what is offered at the altar. There was economic injustice, selfishness and lust involved in this production. Those cannot be offered, but have to be purged. Over sin God stands as judge. That which is contrary to the divine will must be remedied for God will not permit it to endure.

As the Eucharistic-man receives the bread of Life, he receives back the product of his industry and that of his fellow men. They were poor offerings, but now they come back to him recharged with the power of God Himself. When the communicant goes forth from the altar and the Church back

into the world he goes forth with responsibility. His prayers and efforts must be directed toward the reconstruction of life in all its departments. The mass-man drifts about like a stick flowing with the tide; the Eucharistic-man faces the problems of his society and civilization charged with the power of God who promises: "Behold, I make all things new."⁵ There is the responsibility for the right use of nature, of production and for the soul of the mass-man to whom he must go as an evangelist to reclaim him to the God who created him, sustains him and with whom he was intended to find his beatitude for all eternity.

⁵Revelation 21:5.

Sonnet

BY JOHN DONNE
(1573 - 1631)

Batter my heart, three person'd God ; for, you
As yet but knocke, breathe, shine, and seeke to mend ;
That I may rise, and stand, o'erthrow mee, 'and bend
Your force, to breake, blowe, burn and make me new.
I, like an usurpt towne, to 'another due,
Labour to 'admit you, but Oh, to no end,
Reason your viceroy in mee, mee should defend,
But is captiv'd, and proves weake or untrue.
Yet dearly 'I love you, 'and would be loved faine,
But am bethroth 'd unto your enemye :
Divorce mee, 'untie, or breake that knot againe,
Take me to you, imprison mee, for I
Except you 'enthral mee, never shall be free,
Nor ever chaste, except you ravish mee.



"Blessed, Praised and Adored"

BY DAVID K. MONTGOMERY

(An address delivered before the St. Thomas Aquinas Ward of the Confraternity of the Blessed Sacrament, Dallas, Texas.)

WE are in the Presence, of the Blessed Sacrament, but before we can understand its significance, we must remember something in history. The Eternal Word of God, so the Church teaches, took flesh of the Blessed Virgin Mary and was made Man. We say that every time we recite the Creed. In His sacred humanity He lived and loved and suffered; He was crucified, dead and buried. In His sacred humanity He rose from the dead and showed Himself openly to His Apostles and disciples; in his sacred humanity He ascended into heaven and entered into the fulness of His Godhead. Our Lord did not cease to be true Man at His Ascension. From the Scriptures we learn that it was in His glorified manhood and Godhead that our Lord appeared to the first martyr, St. Stephen. It was the appearance of Jesus in glory, yet still persecuted in His Body the Church, that brought the Apostle to the Gentiles, St. Paul, to his feet from the Damascus road. It was the Christ of Calvary and of the Resurrection whom the Seer of Patmos saw and adored as the center of heavenly worship. By saying that Christ ascended into heaven and sitteth on the right hand of God, we mean that Jesus of Nazareth, the Eternal Word made Flesh, was exalted to the fulness and the power and glory and the authority of God. Where God is, there is our Lord in His beauty. Jesus Christ, born of Mary, who died for the redemption of the world, now lives and reigns in glory, and as the Son of Man shall come in His glory, with the holy angels, to be the Judge at the Last Day.

Let us, so to speak, bring this great experience of contact with our Lord a little closer. It is significant that when our Lord spoke of the most intimate union that He could have with His people here on earth, He used language directly connected with

the fact of His humanity. "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever and the bread that I will give is my flesh which I will give for the life of the world. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. He that eateth Me, even he shall live by me." When you connect this great passage from St. John's sixth chapter with the accounts of the Last Supper: "This is my Body. This is my blood. . . ." you can see the emphasis, laid by our Lord himself, on His very real relationship in His sacred humanity and divinity with those who come to Him. Thus St. Paul can say, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Christ, though raised to highest heaven, still comes to His people. He has given them a way by which He imparts His life to His disciples in every age, and in a divine mystery is present under humble forms of bread and wine.

All this is well known to you who are here. You came here precisely because you know these things and believe them. But do you stop to think Who it is that comes and why? Walter Pater, in his book, *Marius the Epicurean*, describes that pagan's first contact with the eucharistic worship of the early Church. He writes, "From the first there had been the sense, an increasing assurance, of one coming; actually with them now, according to the oft-repeated affirmation or petition, *Dominum vobiscum*. Some at least were quite sure of it; and the confidence of this remnant fired the hearts and gave meaning to the bold ecstatic worship of all the rest about them." If we could only recapture that urgency, that awareness of the Presence, that feeling of joy and expectancy as we enter into the Presence of the Divine Guest again!

But, brethren, we who believe in the Real Presence . . . and, alas, we have to put

that way because, while officially the Church does believe and teach the reality of our Lord in the Sacrament of His Altar, you know and I know that many churchmen simply do not believe, understand or even know this great affirmation. We who believe, then, statistically speaking in terms of Christendom, are almost a "remnant." Officially, yes, many branches of the Catholic Church believe our Lord actually to be present, but when you come right down to Mr. Average Man and Woman in any given congregation, how few really believe and live as though they knew Christ present in their midst? Like those Marius saw, some were quite sure, and they fired the rest. But here is at once our joy and our job!

So often we Churchmen take for granted this great eucharistic worship of the Church. We have to argue, explain and strive patiently with others who have never caught the vision and never understood the Presence; men who would prefer some other service than the Holy Communion, because "it is too long," or "too complicated" and there "so much kneeling." Jesus still comes to His own, in His own Service, and His own receive Him not. Some do not believe that He is here. But the Church believes, and the Church, which is His Body, still presents Him before the world in the Blessed Sacrament of the Altar.

Therefore, the Mystery of the Incarnation has not ceased to be with us here on earth. By the power of the Holy Ghost Jesus is present still. "We still live in the days of Jesus Christ," as someone has put it. It is important for us to think about this fact, for this is the only way by which we can help other



men to arrive at any vital faith in Jesus Christ today. We have to try, by precept and example, to help men get over thinking about Jesus Christ as "the Christ of yesterday" . . . the Prophet of Galilee, the One who ascended into heaven . . . and that was the end! But God has given us faith. Our Lord said, "This is my Body, this is my Blood."

"I believe whate'er the Son of God hath told:

What the Truth hath spoken, that for truth I hold."

There speaks His Body, the Church. Thus through the long ages of the Church's life men have known the Divine Guest under the humble forms of bread and wine; the whole Christ present in His beauty and holiness. And faith believes, triumphs, bows down and adores! Yes, here in the Blessed Sacrament of His Altar in the Church here on earth is the Christ of today, God incarnate, God with us: Emmanuel. He is not only worshipped on His throne of glory in heaven, but also in the Sacrament of the Altar here on earth. As long ago the Word was made flesh and dwelt among us, so now that Word still Incarnate is among us, lifting up His children to heavenly places, and teaching us how to love and pray, and live and die.

Do you remember how H. A. Wilson in one of his *Haggerston Sermons* makes this all so wonderfully clear? He shows us how at one moment all was as it had been. Mary was Virgin, and nothing more. At one moment the universe lay separate and distinct from God, God had never become one of His creation, never come unto His own. Then in the next moment it happened! As



one of the Christmas liturgies puts it, "When all things were in quiet silence and night in the midst of her swift course, the Almighty Word leaped down from heaven out of the royal throne." The eternal Son, the Second Person of the Blessed Trinity, clothed Himself in the humanity prepared for Him by the Holy Ghost of the Virgin Mary, "and was made Man." Then all was as it had never been before. No more did creation stand separate from Creator or man apart from Maker. Now in Bethlehem, the House of Bread, came the Bread from Heaven. Now and forever it was to be Emmanuel, God with us. And almost all the world (all but, say, half a dozen) hurried by, say Haggerston, still looking for God—as usual!

Then he depicts Calvary. God in one place, sinful mankind in another, between the two a great gulf fixed; therefore, mankind miserable and lost. Then, in the next moment it happened! Jesus on the Cross cried, "It is finished." At last the Father had found one among the sons of men who was wholly acceptable, at last a human life had been lived in perfect obedience and offered up in spotless sacrifice, and the gulf was bridged. For ever and ever God and Man made at-one. Here was Atonement. Yet the world went on seeking God, expecting Messiah, even though He hung up there "evidently set forth," and the title on the cross written in every civilized tongue! But the world hurried on, its sad face set, for almost all humanity (all save perhaps half a dozen or so) still looking for God, as usual!

Now comes the Eucharist. Look at the simple things of the earth: a table, linen, cups, plate, bread, wine, water, candles alight, and a group of people with God's priest in their midst, all so simple and so usual. Then in a moment it happens! The man at the altar repeats the age-old words. There is no magic, no hocus-pocus, just the fulfilment of a command, just the keeping of a promise. This is done and said as He told us to do it and say it, "for His recalling," to make Him to be present again in our midst. For this was His wish, and His promise. "Where two or three are gathered together in my name, there am I in

their midst." And in the hands of the priest at the altar, and so soon to be in your hands, brethren, God: Emmanuel. The God-Man has clothed Himself in the garment of lowliness, in the spotless and holy bread. "This is my Body; This is my Blood. I am the living bread." As Father Wilson says so pointedly, "There are many definitions of the Blessed Sacrament: the best is, as you might suppose, His own . . . 'I.'"

So much He loves us that for our sake He comes to us in that small Host, and God and Man, nature and the supernatural, heaven and you and I touch, overlap, coincide. But the busses tear by outside, the Sunday picnickers and golfers are off for the day, the man of the house putters around the garden, washes the car, fixes that old screendoor that squeaks, or just lies abed, reads his paper and tunes in on the radio. "It's his only day off, you know . . ." and there are so many things to do around the house," argues his wife as she busies herself about the noon meal, that "meal of solemn obligation," the Sunday dinner! The children, perhaps, are scrubbed, brushed, and hurried off to Sunday School. All is as it has ever been. The world (when it needs Him or thinks about Him) looks for God, as usual, and, as usual, fails to find Him because the world of men will not come and look for Him where He said He would be, quiet, silent, patient, and in the unbroken stillness of the Sacrament of His own devising.

What of Jesus in the hearts of His faithful people, Jesus, mystically present in the likes of you and me? It is all very well for us who have seen Him, through the eyes of Faith, to worship Him on His throne and in the Blessed Sacrament. "Lord, it is good for us to be here . . ." and it is! But what do we do *now*? What will we do after the last hymn is sung, the last prayer is prayed and the candles are put out and we leave the Church? What shall we do when next we kneel before Him on His throne of glory here on earth, the Altar, and He sheers Himself off into our hands, so to speak, and says, "Here, take me . . . feed on me in your heart with thanksgiving?" What about the crowds that go by and do not see Him,

that want to understand, that have never been told that He is here?

Our Eucharist is not only a Sacrifice which we offer, nor a Presence made available, that we approach by faith, but a feast of which we partake. And we partake of it "unto eternal life . . ." that the life, which is Divinity itself, may enter into us and transfigure and transform us, and assimilate us to Himself, that hereafter . . . "we may dwell in Him and He in us." This is no pious subjectivism. We worship our Lord in our hearts because He chose to tabernacle Himself there, "the temple of the Holy Ghost : . ." but for a purpose. Brethren, there is a compulsion in worship such as the Eucharist, and in worship such as we are engaged in here. We go out from our Eucharistic feast Christ-possessed. We go out from our Eucharistic adoration Christ-blessed. That involves much. "Every communion ought to intensify in us the conviction that the vital values of life are those through which it manifests the received Presence," says Father Barry in one of his meditations. We ought to understand that our partaking of the humanity of our Lord means that the whole of our nature respond to His action. "This is the will of God, even your sanctification," says St. Paul. It is thus that we are sanctified. But this is no cozy little service for our own personal salvation or to store up merit. The satisfaction of our need of our Lord is but one side of the eucharistic self-giving by our Lord; the other side is our satisfaction of His need of us through our self-giving. A true union means that two are satisfied, not one. There is but one who gives and one who receives, but there are two who meet in mutual self-oblation. That "we may evermore dwell in Him" cannot be fact until He dwells in us. We are sanctified for a purpose. As Jesus prayed in that great eucharistic prayer of His at the close of the Last Supper, "They [meaning the disciples, meaning you and me] are not of the world, even as I am not of the world. Sanctify them through the truth. . . . As Thou has sent me into the world, even so also have I sent them into the world. And for their sakes I sanctify myself, that they

also may be sanctified." (St. John 17:16-19).

So we reverence the Divine Gift as we welcome the Divine Guest. Christ in coming gives Himself. He draws nigh to us, and we to Him, but He puts in us perfected humanity, His life, His Body, His blood. We are to be holy "even as He is holy," leaven in the lump," "a light unto the world," salt that has not lost its savour, for we are to reveal Christ in us and Christ with us. We must help people who shrink from the Holy Communion, and a carefully prepared receiving of it, to understand that Christ's Gift of Himself is not an occasional reward to those who are aiming at the Christian life, but rather the very ground and condition of that life. Our Divine Guest does not invite us just to feed on Him, but to live by Him, not only to look to Him for the virtues that we seemingly lack, but to begin to put those virtues to work which we have received already because Christ dwells in us and we in Him. The gift in the Blessed Sacrament being our Lord Himself, Communion is at once every man's greatest need and noblest act. So the Holy Communion must be made as available as possible to God's people. That is the chief argument for Reservation, as I see it. Where the Blessed Sacrament is, there is the Lord Himself. He dwells among His people. He is today here upon the earth, the Jesus of today, still for the purposes of redemption: to convert, to save, to transform, to feed, to uplift, to sanctify the *plebs sancta Dei*, the holy common people of God. He is here to be spiritual food for every soul, not just for the pious who know how to genuflect, and for the considerate and caring who get up and come to an early service Sundays or weekdays or both. He is here as food for the sick and the dying, for those who by reason of their tasks are unable to get to one of the regular services of the Church. He is Communion for the strong and healthy, who find in Him their strength and life. He is here for the children, and His strongest language was used on those who tried to keep the little ones from coming to Him. He is here for all the run-o'-the-mill Christians who need Him and the power unto salvation. "He that eateth Me, even he shall live by

Me." He said. So we adore our Blessed Lord on His throne of Glory in heaven, in the Sacrament of the Altar here on earth, and in the hearts of His faithful people because, being in us He gives us the power to live the eucharistic life.

Of course the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," as St. Paul argues, but there is our job, brethren. To help the natural man to become spiritual, and to discern the things of the spirit, to discern the Lord Christ, present in the midst of His Body, the Church. There is our job and our joy: to live ourselves and to help others live the spiritual life naturally and the natural life spiritually. God can never be content with little groups of like-minded Catholics who get off by themselves for a service like this, unless this kind of thing issues into positive, concrete witnessing for Christ here set forth. He would have us manifest "Christ in us, the hope of glory." The world is still going on its sad way, looking for Christ in the sky, so to speak, and we know that He is here, in our midst, in the Blessed Sacrament of the Altar, and mystically present in us who are the human members of His Body. Entirely aside from those outside the Church, conscientious, believing Catholics have a tremendous task to interpret the vitality of the Catholic worship and faith to our own brethren in "the household of faith." We are told that a certain bishop of our own Church, in whose cathedral one of the great services of last Fall's Catholic Congresses was held, had his eyes opened to the fact that here in the Church was something tremendous, vital, powerful with which, he acknowledged, he would have to reckon. He had thought to make the Congress a laughing stock because the Catholic party, so he thought, was a "mere remnant," a fringe group within the Church. But it is not, and it must never be allowed to act like that. It is so much more than parties, churchmanship, sectarianism. It is the Faith, and those who have had their eyes opened and their hearts attuned must exhibit the reality of Faith, even to their brethren, "for we follow

not cunningly devised fables." Many in our beloved Church have yet to discover the wonders, the joys, and the imperative in the Eucharistic life!

For many, alas, the Christian religion has come to mean simply supporting an institution, the general intention to "lead a good life," and the supporting of works which are directed towards the reformation of people. But we know, and the Church teaches, that the Christian religion is a eucharistic life to be lived. The law of the Christian life is "Glorify God in your body and in your spirit which are God's," and "Do all to the glory of God." That means putting God first and making His glory and service our ends. It was not easy for the first Christians. It will not be easy for us. But it was not Man's idea, but Christ's, and it is the only kind of religion that is consistent with the blessing, praising and adoring of Jesus Christ. Life must somehow be lived as an offering to God, and in the last analysis that comes to mean excluding that which is unrelated to God and which cannot be consecrated to His service. Thus when we talk about being "saved" by this Divine Guest who comes to us, we mean that the life of grace, of sanctification; the life we lead because we are Christ-bearer, mean that we are not passive in God's hand, like so much putty, but active, aggressively active in overcoming evil and in doing that which is good. We may "work out our own salvation with trembling" but, brethren, that will be because it is God that worketh in us both to will and to do His pleasure. Never must we be satisfied with conventional respectability or average goodness. We are called to be saints, the sanctified ones of God because we bear in ourselves the holiness of Jesus. Never must we settle down to dull routine. We must be greatly daring, greatly aspiring to God, making great ventures in our own individual lives, and, as God gives us opportunity, in the world about us. We are to feed on Him, to live by Him, so that we may let Him raise, through us, the natural to be supernatural, the things of this world until they become the things of our God and of His Christ.

It is the Lord of life who, through the

lessed Sacrament, makes Himself available to us, teaching us that the law of the spiritual life is: rely on God as though He were doing everything; act as though you had to do it all. "By their fruits ye shall know them," taught Jesus, and this is nowhere more startlingly true than in those who live the eucharistic life. He joined us to Himself for that express purpose, that we might bring forth the fruit of the true Vine. Many men will not learn to bless, praise and adore our Lord in His throne of glory in heaven, or the Sacrament of the Altar here on earth, because they have never discovered Him, mystically present, in you and in me. It is too often true that our celestial intimacies have failed to improve our domestic manners. Men fail to see the grace of our Lord Jesus Christ because we are not gracious enough, not full of grace. In this your speaker stands convicted first, but the love of Christ constraineth all of us, and we know the ideal, even if in striving for it, the attempt and not the deed confounds us." Christ-likeness that may be displayed in any of us is due, of course, to the action of the Holy Ghost at work in us. It is to open fresh

opportunities for the action of the Paraclete, that we meet in public worship. And our Lord warned us that because we were His we could not be the world's and that the world would have none of us. Men may misunderstand us, misjudge us, malign us: they may repudiate what we believe, oppose it, deride it. They may do their utmost to check our devotion. They may harrass us even to the point of persecution, but they can neither alter the Church's faith nor check her rising tide of devotion. Like our bishop friend, they will come to realize that this vantage-point of Faith must be reckoned with! But whatever men say or do, and sometimes even now they may try to do all of these things, here in the most Holy Sacrament Jesus Christ abides. Here He will still be sought and found, still be loved, worshipped and adored, and still be possessed. God help us to be better witnesses of these things.

Blessed, praised and adored be Jesus Christ on His throne of glory, in heaven,
in the Holy Sacrament of the Altar of His Church here on earth,
and in the hearts of His faithful people.



CORPUS CHRISTI AT HOLY CROSS MONASTERY

Corpus Christi

BY EVELYN UNDERHILL

I

Come, dear Heart!
 The fields are white to harvest: come and see
 As in a glass the timeless mystery
 Of love, whereby we feed -----
 On God, our bread indeed.
 Torn by the sickles, see him share the smart
 Of travailing Creation: maimed, despised,
 Yet by his lovers the more dearly prized
 Because for us he lays his beauty down—
 Last toll paid by Perfection for our loss!
 Trace on these fields his everlasting Cross,
 And o'er the stricken sheaves the Immortal Victim's crown.

II

From far hórizons came a Voice that said,
 "Lo! from the hand of Death take thou thy daily bread."
 Then I, awakening, saw
 A splendour burning in the heart of things:
 The flame of living love which lights the law
 Of mystic death that works the mystic birth,
 I knew the patient passion of the earth,
 Maternal, everlasting, whence there springs
 The Bread of Angels and the life of man.

III

Now in each blade
 I, blind no longer, see
 The glory of God's growth: know it to be
 The earnest of the Immemorial Plan.
 Yea, I have understood
 How all things are one great oblation made:
 He on our altars, we on the world's rood.
 Even as this corn,
 Earth-born,
 We are snatched from the sod;
 Reaped, ground to grist,
 Crushed and tormented in the Mills of God,
 And offered at Life's hands, a living Eucharist.

(Evelyn Underhill, *Immanence*, E. P. Dutton & Co., Inc., New York.
 With permission of the publisher.)

Richard Hurrell Froude and the Oxford Movement

BY LAWRENCE R. DAWSON, JR.

WHILE Newman continued with the Tracts, Palmer and the conservatives were pushing another kind of project. In keeping with his belief in the strength of organized group action, Palmer followed up the spreading of the "Suggestions" with the sponsoring of a clerical address to the Archbishop of Canterbury. The idea of an address to the Archbishop had been mentioned at the Haddenham meeting and again at Oxford, but it was not until November that the Address was finally completed. Newman assisted in the forming of the Address which went through a great deal of revising and rewording which changed the meaning and force of the document. Froude was among those who deplored the omissions of certain "key-words" and ideas. It is interesting to notice the contrast in language which the final draft employed to the language which Froude would have used. Newman sent parts of the Address to Froude for his criticism; the conclusion reads as follows:

Your Grace may rely upon the cheerful cooperation and dutiful support of the clergy in carrying into effect any measures that may tend to revive the discipline of ancient times; to strengthen the connexion between the bishops, clergy, and people, and to promote the purity, the efficiency, and the unity of the church.

Froude rallied Newman in reply:

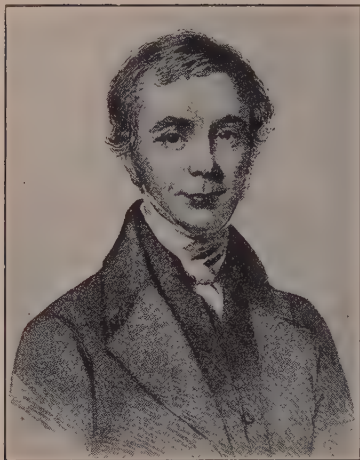
... have you not been a spoon? ... The last word I would have introduced thus: "They take this opportunity of expressing their conviction that the powers with which God has entrusted the spiritual rulers of the Church are sufficient for its spiritual government, and that all extra-ecclesiastical interference in its spiritual concerns is both unnecessary and presumptuous."

The Address stood as it was, however, Froude saying of it later, "I wouldn't have had a hand in printing that Address." Despite obstacles of alarm, timidity, distrust,

and the coldness of some and the opposition of other of the bishops, it was, in February, presented to the Archbishop with the signatures of 7,000 clergy attached. The success of the Address with the clergy prompted a Lay Address, and the following May, it was presented with the signatures of 230,000 heads of families. The favorable acceptance of the two documents contributed a strong effect in arousing interest in the efforts of the Oxford Movement, which had hitherto been looked upon by the heads of the State with little concern. Arthur Percival wrote in 1842:

From these two events we may date the commencement of the turn of the tide, which had threatened to overwhelm our Church and our religion.

It can now perhaps be seen that the implications of the Oxford Movement were a mixture in which doctrine and political considerations were contending for control. The Church, which previous to the political events of 1832 had enjoyed a comparatively quiet existence, lived fairly harmoniously with the State while preserving its legal and religious integrity in the unique union with the State, suddenly found itself confronted with conditions which were undermining its legal and traditionally religious character. Schemes were proposed from a rationalistic philosophy that were untenable in the light of traditional Church doctrine. The Oxford leaders, therefore, took upon themselves the task of propagating the basic truths of the Church, of recalling them to Churchmen, and of protesting against their abuse. The propaganda, it can be seen, emphasized the Church as an independent society containing the means of the Faith once delivered, a Faith which required a constant insistence upon the discipline, the distinct authority, and the dogmatic character of the ancient Church.



JOHN KEBLE

One of the significant characteristics of the Tractarians, or as Froude and Newman preferred to call themselves, the "Apostles," was a stress upon a kind of religious character which was almost unknown among most non-Roman Churchmen at that time. If there is any word descriptive of the religious life of the eighteenth century and of part of the nineteenth, "sentimental" is one. As may be expected from the disinterested attitude with which he considered other questions, Froude was in his ideas of religious conduct and in his practice of religion concerned first of all with its objectiveness. With the rigor that marked his first demand for obedience to the word of God, Froude stressed action in the private religious life, an action devotedly impersonal. He said:

We are not called upon to strain after lofty feelings, and to form great conceptions of God; but to set ourselves patiently and contentedly to work, dull and unspiritual as our inclinations may be. We are to *do* the will of our Father. This is what he requires of us . . . and to leave the rest to Him.

Newman, as well, realized the same kind of objective performance of one's duties: "We know two things of the Angels . . . that they cry Holy, Holy, Holy, and that they do God's bidding." The men were emphatic in their assertion that religion is not a matter of feeling alone. Froude repeats

his insistence upon the importance of action:

The temper which alone deserves the name of religious is just as much a habit, just as much the consequence of discipline, as any other temper that can be named.

In Froude, the discipline of which he speaks was severe. His private Journal disclosed that in 1826 he had begun practices of self-denial, asceticism, and mortification that were unheard of among most Englishmen, and which brought down upon him name violent protests and accusations of Romanizing. But his aim was constantly to fulfill his duty to God, in as real a way as others at that time were fulfilling their duty to man; and he was very well aware that in doing one's duty to man, one was not always expressing lofty feelings. Holiness was the note of his religious acts, and holiness followed from acting, not from feeling. This demand upon objective evidence of one's right orientation to God is shown also in Froude's insistence upon the restoration of the Holy Eucharist to what he considered its rightful primary place in the worship of the Church. His distinction between the sermon and the Sacrament is one of the clearest statements of his regard for the mystical nature of religious practice. After pointing out that one of the dispositions of Rationalism was to set up sermons as means of grace, to the disparagement of the Sacraments, Froude turned to the Scriptural evidence:

It will, I believe, be admitted by everyone, that to the attendance on Sermons, no promises are annexed in Scriptures; but to the due observance of Sacraments, as such, high promises. A sermon is not, I believe, supposed by any one to be beneficial *because* it is a sermon, or to be attended with any other consequences than such as it has a natural tendency to produce. A dull, drowsy sermon has no effects, either good or bad, except as a discipline of patience. An impressive or affecting sermon is wholesome or the reverse, according to the impression it creates or the affections it moves. In all cases it is the character of the Sermon, and not any promises of Scripture annexed to the attendance on it, which can alone afford any rational ground for judging of its effects; it is Experience and not Faith. On the other hand, the beneficial efficacy of Sacraments will be admitted, by many, to belong to

them because they are Sacraments; not because they are strikingly and impressively administered, not because the accompanying Services are calculated to awaken our most serious thoughts, but because the rites themselves are instituted by God for the express purpose of benefitting us, whether we can perceive how or not: the effects of Sacraments may be judged of, not by their nature or tendency only, but by the promises of Scripture: their proper proof is not Experience but Faith.

The other branches of the Catholic Church, Froude pointed out, gave evidence of the kind of visible, active testimony of Faith which the Church of England was neglecting in not giving primary place to the Eucharistic Service:

... The Churches of Greece and Rome, in this respect at least, present a spectacle fraught with instructive lessons to the serious member of our communion ... The opening of the Eucharistic Service, which among ourselves is a signal for three-fourths of the congregation to withdraw, operates there like the voice of the good shepherd which the sheep hear and obey. The areas of the Churches, which we fill with seats to accommodate the gazing audience of a popular preacher, so arranged as to make kneeling almost impossible, are among them a marble pavement, where to sit is impossible, and adapted only to the use of devotees who come to humble themselves before their God.

These exhortations are some of the incidental results of the one doctrine which Froude, before any other in the Oxford Movement, encouraged—the primitive doctrine of the Eucharist. Newman, even a year before Froude's death, was not able to go so far as Froude in his opinion of this doctrine. To Froude, the important thing about the Eucharist was that it was a miracle, and that Christians were enjoined in Scripture to use it. It was another instance of his urge for action performed in good faith. He was apparently not averse to the doctrine of transubstantiation, since he rebuked Newman for publishing a tract unfriendly to the view with the statement, "Surely no member of the Church of England is in any danger of overrating the miracle of the Eucharist." In his characteristic style he was ready at this time to give vent to his reactions to the popular Protestant

view of the Sacrament of Holy Communion:

I am more and more indignant at the Protestant doctrine on the subject of the Eucharist, and think that the principle on which it is founded is as proud, irreverent, and foolish as that of any heresy. . . .

Newman acknowledged getting from Froude the meaning of the doctrine of the Real Presence. But Froude's conception of the high sanctity of the Eucharist was also expressed in other ways, and with as much vehemence:

I shall never call the Holy Eucharist, "the Lord's Supper," nor God's Priests "ministers of the word," nor the Altar "the Lord's table," &c., &c.; innocent as such phrases are in themselves, they have been dirtied; a fact of which you seem oblivious on many occasions.

It has been indicated that Froude's manner of speaking and writing was generally characterized by certain qualities of a vigor that sometimes went over the lines of customary restraint. A few of his close associates were occasionally disturbed by this style and attempted to find means of remedying it. In 1834 Newman wrote to Keble of Froude:

I wish him strong enough (please God) to take duty and wait on some flock. I think he would get more calm and less young in his notions, or rather in his way of putting them, which makes people who do not know him think him not a practical man.

Froude, however, seemed to have the trait of losing himself so completely in his thoughts, of throwing himself so completely into his ideas, that he became quite uncon-



scious of himself. Abstractions were meaningful to him; he understood them perhaps more than did any of the others with whom he worked. But he seemed incapable of making applications of them to himself. Newman's remarks to Keble were, humorously enough, practically of the same substance as Froude's own advice on another of their associates. Writing to Newman, Froude said:

I think Keble should warn him against putting himself in the way of excitement. Some of the things he says and does make me feel rather odd I never saw a fellow that seemed more entirely absorbed heart and soul in the cause of the Church, and without the remotest approach to self-sufficiency, which his writing so often with his name made one suspect.

There is fairly good reason why Froude's manner manifested itself as it did. The severity of his illness would likely have subdued a man with a weaker spirit, but with Froude, even his illness was turned to account. One critic points out, "His thought is hot as if with the fever that shortened his days." And his biographer, Louise Guiney, finds a relationship between his manner of expression and his illness:

Graces were just what he could best afford to neglect in that hurried working-hour. He had begun to die at eight-and-twenty, and he was to die unconsummated; therefore speech compacted and anticipative became his sole concern.

This statement applies really only to his letters, for his essays, although they reveal occasionally irony, paradox, and the essences of thought rather than the thought itself, are in the greater part plain and labored almost to the point of bareness.

And it was chiefly his letters that caused the commotion that followed from the publication of his works after his death. *The Remains of Richard Hurrell Froude* contained references to heroes and heroic ideas which to mention lightly was a sacrilege, according to many people in the early nineteenth century. It was not the custom in an age that had inherited the eighteenth century ultra-Protestant views to speak of Queen Elizabeth as "that tyrant," of the Puritan reformer Jewel as "an irreverent disseminator," of hating Milton and adoring King

Charles and Bishop Laud. Prior to the Oxford Movement, Englishmen with few exceptions ever since the seventeenth century had thought of the Reformation as the beginning of Protestantism as it was associated with most of the sects. But Froude spoke of the Reformation as a "limb badly set"; he spoke of dealing death-blows to Protestantism, and of "hating the Reformation more and more." And he quite frankly asserted, "I begin to think that the Nonjurors were the last of the English divines and that those since are twaddlers." His interest in the middle ages was suspect; it meant to many Englishmen treading on dangerous ground, ground where superstition and idolatry had prevailed. But it was Froude's vision that could see exalted holiness and purity of devotion, too. It was impossible for a man who had caught the full idea of the visible Church, with a history that could be traced from the earliest Apostles, to set arbitrary limits merely on the grounds of custom, a custom which itself was featureless by lifelessness. He plunged into his study of the middle ages with all of the gusto that marked his every action, incited partly by the influences of the romances of Sir Walter Scott and partly by the Gothic architecture which he loved. The middle ages brought him to thoughts and their implication which Newman was not to encounter for a number of years. One of the contributions that he made to Newman's thought as a result of his studies of the medieval Church, was his sympathetic attitude towards the Roman Church. In 1835 Froude, still aware of Newman's antipathies to the Roman Church, wrote tentatively:

When I get your next letter, I expect a rowing for my Roman Catholic sentiments. I have a theory about the beast and the woman, too, which conflicts with yours; but which I will not inflict on you now.

But regardless of any rowings from Newman, Froude thought and spoke in his own way; and when the *Remains* were published they had the effect which Froude would have justified as he justified the startling way with which he put all of his arguments and facts: they roused people and got their attention.

As was indicated at the beginning of this paper, Froude's participation in the Oxford Movement was greatly limited both in time and in direct effect. His actual role was short, but it was significant. Newman described him as "a bold rider . . . in his speculations." It was for others to carry out his speculations, and his relationship to the Movement as representing its spirit and character, and, ultimately, as influencing its later developments, is summed up most clearly in his *alter ego*, the man with whom the Movement is most generally identified, John Henry Newman. Froude, the "poker," whose mission it was to stir people up, drew up to Newman ideas in advance of his own steadier, more deliberate, thoughts, and Newman acknowledged their influence: "His opinions arrested me, even when they did not gain my assent." But those opinions were assimilated, and took their place among others which contributed to the formulation of a way of life marked by coherence, holiness, and humility. It is perhaps in proof of his own statement, that Froude "had no turn for theology as such," that Newman was to say, "It is difficult to enumerate the precise additions to my theological creed which I derived from a friend to whom I owe so much." But the additions of Newman's conception of the fulness of Faith, whether they were credal or poetical or inspirational, had their effect on the

giant of the Movement. Newman wrote:

He made me look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation. He fixed deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence.

And such were a few of the many additions that, under the initial impulse of Froude's bold spirit, came to characterize the attitude of an important part of the Anglican Communion. Most of the notions which, with the publication of the *Remains*, were to scandalize many Englishmen, were later to be transformed into practical evidence of an English Church once more spiritually vigorous and aware of its Catholic heritage. The full use of the Sacraments was restored; the monastic life was resumed on a scale greater than during the reign of Henry VIII; the priesthood recovered its sacredness of function; forgotten devotional practices were resumed; and a deeper understanding of the Faith which, in its fundamentals, is professed by Catholics the world over, led to a view less narrow, less parochial, and less negative than had characterized England for centuries. It has been said that Froude was a soul which did not have time to ripen. It might well be said, then, that the soul of England ripened in his soul's stead.

(This is the last of this series of three articles.)



Santa Barbara

NOW PRAISE WE ALL OUR GOD

On the afternoon of Monday, May second, after we had finished the first vespers of the Invention of the Holy Cross in the lovely chapel at Mt. Calvary Monastery, Santa Barbara, California, Bishop Bloy of Los Angeles and nearly five hundred guests assembled for the formal dedication and blessing of our new house. Beginning in the patio, Father Tiedemann opened the ceremonies by voicing a welcome to all who had come to join us in the festivities, and thanking the numbers of generous donors who had made the dedication possible. Bishop Bloy then spoke a word of welcome to the Order to his diocese, and in most gracious phrases dwelt on the blessing the new monastery has already been to him and his people. Following this, the Father Superior thanked the Bishop and all our generous benefactors, and expressed the hope that with the passing years Mt. Calvary may become to all this wonderful Western area a house of prayer, to the greater Glory of God.

Truly remarkable was the scene as the Bishop with his attendants stood before the wonderful bronze cross in the patio to dedicate it. To the North and high above us towered the Santa Inez peaks. Below us to the South lay Santa Barbara, and beyond that the Pacific, all enveloped in a gentle haze. Within the patio the circular walk and the flower beds, and behind them the walls of the monastery formed a perfect setting.

After the blessing of the cross, we moved to the main Chapel, where the Bishop read the appropriate prayers to consecrate the altar and to set apart the various gifts and memorials. Following this the Lady Chapel was blessed; the Guest Cells were solemnly dedicated; and St. Martin's Chapel, a memorial to a brave young man who gave his life in the last war, received its solemn consecration. The twelve cubicles for the use of retreatants were dedicated, followed by the really lovely St. Gabriel's altar in the reception room.

As we all know, the Order has been besieged for years to open work on the West Coast, but for the very obvious shortage of men we have been unable to respond to the call until this late date. If we needed an encouragement to carry on, we certainly had it on this occasion. People assembled from far and near to attend the services, and express to us in no unmeasured terms the delight that we are now at Mt. Calvary, and that at long last we have found it possible to come across the continent to live and pray and work with them. May God grant us the grace and supply us with the men to carry on this our last and not least important venture for Him and His Church.

It was more than a pleasure to welcome so many of our friends and benefactors whose enthusiasm as well as their generosity is nothing short of contagious. To have the Bishop of the diocese with us on such a memorable occasion furnishes us with every determination to finish the work which our God has so evidently given us to perform.

The next morning, the feast of the Invention of the Holy Cross, the Father Superior assisted by Father Baldwin as Deacon and Brother George as the Subdeacon sang solemn Pontifical Mass, and in the face of a large and prayerful congregation. To try to describe the setting finds us lacking words, but we could not fail to remember the Psalmist's "The hills stand round about Jerusalem even so standeth the Lord round about His people from this time forth forevermore."

Thus at Santa Barbara we are officially started, under the hand of God and with the approval of the Church. Our earnest prayer is that we may neither faint nor fail. By their enthusiastic welcome, the people have done their part well. For us the trust and responsibility are staggering. Ours is a monastery set, not on a hill, but quite literally on a mountain. May it be a beacon set to show the light of Christ, to help men come to Him Who is the Way, the Truth and the Life. —



THE HIGH ALTAR, MOUNT CALVARY MONASTERY
(Photographed by: George F. Weld, Santa Barbara, California)

Book Reviews

DOM N. GAVITT, *Our Offering, Some Notes on the Liturgy*, (West Park: Holy Cross Press, 1949) pp. 50, paper, 85 cents. This booklet will be deservedly popular, for it answers a pressing need. It is just the sort of tract the laity will find instructive on the four fundamental actions of the Mass, and the liturgical development of its integral parts. In its fifty pages, divided into fourteen brief chapters, it answers questions in many minds. It will also admirably serve the purpose of those clergy who may not have the time, or inclination, to make a more profound study of the liturgiology of the Mass. Regardless of any one's churchmanship angle, one will be better informed and further educated through reading it. And it is readable, intelligible, clear as crystal. Its author is a teacher *par excellence* of the Faith and its devotional expression to the laity. He is a teaching pastor; never

academic, although a well-seasoned and careful student. It is evident that he publishes nothing until it has been thoroughly tested in the lives of those who look to him for spiritual guidance. His published catechisms, book of private devotions, and many catechetical and devotional articles place him in the vanguard of current writers in those fields.

Inevitably there will be a temptation on the part of some to compare *Our Offering* with Dean Ladd's *Prayer Book Interleaves*, Professor Shepherd's *The Living Liturgy* and Dr. Edsall's excellent study, "*What's Wrong With the Liturgy?*", appearing in a recent issue of *The Living Church*. But it does not belong in their category at all. It can be more accurately catalogued as a parallel for laymen of Dom Gregory Dix's masterly *The Shape of the Liturgy*. In his preface the author frankly says, "Those who had the opportunity of studying that monumental work on the liturgy by Dom Gregory Dix will recognize



how completely this tract is dependent for facts upon this great volume." In that he has shown praiseworthy wisdom and the busy churchman owes him a debt of gratitude for making available the fundamentals of that 750 page volume in a slender booklet. But he has done much more, for he has performed a splendid job in successfully applying those fundamentals to The Order for Holy Communion of the American Book of Common Prayer, a valuable contribution in this year of the Prayer Book quadricentennial.

Again in his preface the author says, "This little study is an attempt to trace the historical background of the various elements of the rite in order that the average layman may understand something of the reason of why things are today being done as they are." Later on he underscores the historical truth, "As rites develop, authority has little power over popular feeling of what is appropriate. General use invariably comes first. Then, when custom has become settled, official approval always follows"—liturgy is a living, growing thing. But above all he insists, "The main thing to remember is

that the Mass is an action performed, not a set of various devotions said or sung, and listened to"—the Mass is the corporate action of the people with the priest. The more those two fundamental facts are made plain to the people the less they will be disturbed by the variety of additions one encounters, and the more appreciative all will become of the enrichment which the people of the Church have themselves developed through 200 years of spiritual experience.

The investment of the brief hour it takes to read *Our Offering* will reward one with a deeper knowledge of what it is he does when he responds to our Lord's "Do This," and, consequently, will enrich his offering of the supreme Act of Thanksgiving, and enable him to reap greater benefits from Holy Communion. *Our Offering* should be on every tract table, and the people's attention repeatedly called to it.

—GREGORY MABRY

VERNEY JOHNSTONE, *The Story of the Prayer Book*, (New York: Morehouse-Gorham Co., 1949.) pp. vi + 117. Cloth \$2.00.

In connection with the four hundredth anniversary of the First Prayer Book of King Edward VI in 1549, Morehouse-Gorham asked Canon Johnstone of England to prepare a brief popular account of the development of the Book to the present day. His unfortunate death prevented completion of the assignment, and Canon Ernest Evans of Bradford Cathedral brought the story up to date. The late Rev. Dr. Leicester G. Lewis of St. Luke's Chapel, New York City, added the final chapter on the American Book. There are a few evidences of haste in compiling the short volume; some of the material should have been amplified and explained rather more for the sake of readers in this country; and due to having three authors for a work of only 117 pages, one gets a bit of topsy-turvy effect. Aside from these mild negative criticisms, the job is distinctly good and much matter is packed into a comparatively small space. Moreover the principal author isn't afraid to express occasionally value-judgments of a helpful character, emphasizing on page 21, for instance, the "sheer genius" of Morning and

vening Prayer as confections of the older Night Offices from which these were developed; the beginning of the Communion Office "in true Protestant fashion, with the solemn recital of the Ten Commandments" (p. 36); the admission that the Eucharist in the 1552-1662 Books is a "liturgical monstrosity in Christendom" (p. 37); and yet that, as sober eighteenth century gave place to awakening nineteenth century, "abler, better men would find a new dynamic meaning in the Prayer Book of their forefathers" (p. 39).

The last three chapters by the authors above mentioned are succinct workmanlike pages. What must be said could scarcely be compassed in few words. The Churchman who is interested should discover enough data here to whet his appetite for more. The non-Churchman will learn a lot. Now we stand in need of books to supplement this one,—less fulsome eulogies of "our incomparable liturgy," and much greater stress on actually being loyal to the Prayer Book as it stands, by means of far more frequent and even daily Offices and Celebrations, the Eucharist with assistant ministers as the normal chief service on Sundays and festivals, the usage of Confession, Unction, and the other Catholic sacraments so definitely proclaimed by "THE book of this Church."

—A. A. P.

The Best of Studdert-Kennedy, by a Friend, (New York: Harper & Brothers, 1949.) pp. x + 173. Cloth.

This welcome book is a refresher for many readers and should stimulate new ones. The present vividness of the selections goes to prove the enduring quality of Geoffrey Studdert-Kennedy's priestly-prophetic insight. As a praying thinker passionately convicted of redeeming love and bringing closely to human life amongst its smoothest and roughest, its loveliest and its ugliest specimens, he strives like a poet to give deep human relationships and to voice truth in burning words.

It is full of quotable bits: "... man needs not only education, but redemption—needs not only teaching which will show him what his duty is, but power to overcome the

beast within him and perform that high and noble duty when he sees it." (page 20)
"Evolution is ascension through sacrifice to perfection." (page 105)

Sometime he breaks into verse:

"I know not why the evil,
I know not why the good, both mysteries
Remain unsolved, and both insoluble.
I know that both are there, the battle set,
And I must fight on this side or on that
I can't stand shiv'ring on the bank, I plunge
Head first. I bet my life on Beauty, Truth,
And Love, not abstract but incarnate Truth,
Not Beauty's passing shadow but its Self.
Its very self made flesh, Love realised.
I bet my life on Christ—Christ Crucified."
(Page 149)

But one must himself read and ponder.

It may seem in poor taste to warn against an overstress which upsets balanced theology and I thereby quote a great admirer, Archbishop William Temple, "Studdert-Kennedy here did what prophets so often bewilder men by doing, he omitted to mention what he takes for granted." (page 8)

In the concluding chapter, Dr. J. K. Mozley, D.D., states the point more specifically. "As he well knew, I could not at all agree with him in his reading back of suffering into the life of God, which was part of his tendency to construe theology almost exclusively in terms of Christology, and that critical point in Christology, the Cross, in terms of the continual actual correspondence between the sufferings of men and the sufferings of Christ. Yet, if his interpretation of his vision was one which was less valid than the vision itself, that vision brought and kept him gazing up at that which is the heart of the Gospel, the Cross of Christ." (pages 171-172)

—F. W. G. P.

BOOKS RECEIVED

- HENRY JEROME SIMPSON, *When the Doctor Says It's Nerves*, (New York: Morehouse-Gorham Co., 1949) pp. 89, paper, \$1.25.
FREDERICK W. KATES, *Charles Henry Brent, Ambassador of Christ*, (London: S.C.M. Press Ltd., 1948) pp. 35, paper.
NELSON R. BURR, *A History of Saint Agnes' Episcopal Church, Washington, D. C.*, (Privately Printed) pp. 61, paper.

Intercessions

Please join us in praying for:—

Father Superior preaching and confirming at St. Thomas' Church, Mamaroneck, New York, and St. Ambrose's Church, Harlem, New York City, June 19; St. Agnes' Chapel, Balmville, and Christ Church, Marlboro, New York, June 26; presiding at the annual chapter of the Order of St. Helena, Helmetta, New Jersey, July 9.

Father Kroll conducting a retreat for the associates of the Order of St. Helena, Versailles, Kentucky, June 19-26; and the long retreat for the sisters at Helmetta, New Jersey, June 28-July 9.

Father Packard conducting retreats for men from Mohawk, New York, at Holy Cross, June 10-12, and for a group of the Confraternity of the Christian Life at Holy Cross, June 17-19.

Brother Herbert attending the Valley Forge Conference, June 19-25.

Father Adams supplying at St. George's Church, Helmetta, New Jersey, June 12-26.

Father Lincoln A. Taylor being junior professed on June 17; acting as chaplain at the Valley Forge Conference, June 19-25.

Contributors

The Very Reverend David K. Montgomery is Dean of Saint Paul's Pro-Cathedral, Springfield, Illinois.



Mr. Lawrence R. Dawson, Jr., is a communicant of Saint Andrew's Church, Arbor, Michigan, and a teaching fellow English at the University of Michigan.



Notes

Father Superior made his annual visitations to Mount Calvary Monastery, Saint Barbara, and to St. Andrew's School, Tennessee; in both places he conducted retreats for priests. Later he visited Margaret Ha School, Versailles, Kentucky, and also preached in the parish church there.

Father Harrison supplied at Christ Church, Marlboro, New York, on Whitsunday.

Father Packard gave a teaching mission at St. James' Chapel, Lake Delaware, New York; conducted a retreat for associates at the Church of Ascension and St. Agnes, Washington, D. C.; gave an address at the Communion breakfast of the Woman's Auxiliary at All Saints' Cathedral, Albany, New York.

Father Adams supplied at Christ Church, Marlboro, New York.

Father Hawkins gave a missionary talk at the Church of the Resurrection, New York City; gave a retreat at St. Clare House, Upper Red Hook, New York; spoke at Prize Day at South Kent School and showed the Liberian Films at St. James' Chapel, Lake Delaware, New York.

Fall Retreats

Seminarists and Pre-seminarists—September 6 to 9—Father Taylor.

Seminarists Associate *only*—September 20 to 23—Father Taylor.

Priests—September 26-30—Father Hawkins.

Please make reservations early.



MOUNT CALVARY MONASTERY
Air View From the Northeast

An Ordo of Worship and Intercession June - July 1949

- 16 Corpus Christi Double I Cl W gl seq cr pref of Nativity (as on Purification) through Octave—for a priests
 - 17 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop seq *ad lib* with the Octave cr—for increased devotion to the Blessed Sacrament
 - 18 Within the Octave Semidouble W gl col 2) St Ephrem Syrus CD—for St Andreu's School
 - 19 1st Sunday after Trinity Semidouble W Mass a) of Sunday gl col 2) Octave cr or b) before Corpus Christi procession of the feast gl seq cr if no other Mass is said col 2) and LG of Sunday—for a sense of responsibility for the unfortunate
 - 20 Within the Octave Semidouble W Mass as on June 17—for the Seminarists Associate
 - 21 Within the Octave Semidouble W Mass as on June 17—for the Priests Associate
 - 22 Within the Octave Semidouble W gl col 2) St Alban M cr—for the Liberian Mission
 - 23 Octave of Corpus Christi Gr Double W gl col 2) Vigil of St John Baptist seq cr LG Vigil—for the peace of the world
 - 24 Nativity of St John Baptist Double I Cl gl—for the Community of St John the Baptist
 - 25 Sacred Heart of Jesus Double II Cl W gl cr prop pref—for the Confraternity of the Love of God
 - 26 2nd Sunday after Trinity Semidouble G gl col 2) St John cr pref of Trinity—for retreats for laymen
 - 27 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—for the Faithful Departed
 - 28 St Irenaeus BM Double R Mass a) of St Irenaeus gl col 2) St John 3) Vigil of SS Peter and Paul LG Vigil or b) of the Vigil V col 2) St Irenaeus 3) St John—for the ill and suffering
 - 29 St Peter the Apostle Double I Cl R gl cr pref of Apostles—for the bishops of the Church
 - 30 Commemoration of St Paul Gr Double W gl col 2) St Peter 3) St John cr pref of Apostles—for the conversion of sinners
- July 1 Precious Blood of Our Lord Gr Double gl col 2) St John cr pref of Passiontide—for the Oblates of Mount Calvary
- 2 Visitation BVM Double II Cl gl cr pref BVM—for the Confraternity of the Christian Life
 - 3 3d Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for conferences and camps
 - 4 Monday G Mass a) of Trinity iii col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b) Votive of Independence Day W gl cr—for our country
 - 5 Tuesday G Mass of Trinity iii col 2) of the Saints 3) *ad lib*—for Mount Calvary Santa Barbara
 - 6 Wednesday G Mass as on July 5—for all in doubt and perplexity
 - 7 SS Cyril and Methodius Apostles of the Slavs Double W gl—for the Church in Russia
 - 8 Friday G Mass as on July 5—for the work of the Holy Cross Press
 - 9 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for all shrines of our Lady
 - 10 4th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the Servants of Christ the King
 - 11 Monday G Mass of Trinity iv col 2) of the saints 3) for the faithful departed 4) *ad lib*—for a prophetic spirit for the clergy
 - 12 Tuesday G Mass of Trinity iv col 2) of the Saints 3) *ad lib*—for Christian family life
 - 13 Wednesday G Mass as on July 12—thanksgiving for blessings received
 - 14 St Bonaventura BCD Double W gl cr—for Christian scholarship
 - 15 Friday G Mass as on July 12—for the spirit of penitence
 - 16 Of St Mary Simple W Mass as on July 9—for the increase of religious vocations

Press Notes

We made a slight saving in the production of Fr. Gavitt's **OUR OFFERING**, and Fr. Vinnedge's **I BELIEVE—SO WHAT**, and have consequently reduced the price from 85c to 75c.

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